1: Nimuendaju E-5 (1929-1936) 1946 SO8 Timbira SO8

among his own people. This man assigned a corner of his house as our lodging, had his wife roast some gourds, and even managed to secure a bit of meat for us. During the night I was unable to sleep a wink, for Kopkré harangued the Apą'nyekra seated around him literally from 7 P.M. until 4 A.M. Not at that time understanding a word of Timbira speech, I asked him what he had told our hosts; he replied that he had admonished them to live peaceably and morally. It is inexplicable whence he derived the substance of his Marathon speeches, for the replies of the Apą'nyekra were far briefer; however, at least some of them listened to the very end.

In 1930 the Rąmkõ'kamekra were struck with the disconcerting lack of arara feathers required for the ketũaye initiation. Accordingly, they once more—with all due precautions—sent an embassy to the Apą'nyekra, who were somewhat better off in this respect, in order to get arara feathers in exchange for clay tobacco pipes of Neobrazilian type which had been manufactured by old Kukrãčą'.

In 1933 a Krahõ' delegation accompanied by one Kénkateye visited us at Ponto. The Krahõ' have no honorary chief there, but being on close terms of friendship with the Apą'nyekra they proceeded to the house of the above-mentioned woman married to a member of this tribe. At sunset, as the councilors were assembling in the plaza, the head chief Ropką' rose and for a while sang with outstretched arms. Then he leaned on his staffclub, rocking his body to and fro, and with his powerful voice shouted toward the house harboring the newcomers, "You poor fellows! I pity you! Don't you know how malevolent our tribe is! Truly you are men of courage to have ventured here. Now come to the plaza and tell us what you are here for! Don't linger long! Hurry, so that we may find out!" Thereupon the three guests paid their respects to the chiefs and sat down, saying they had come for a visit. Actually, their object was apparently to induce me to return to the Krahõ'. Then Ropką' sent them to his dwelling to eat. These visitors were well treated and stayed over a week. Whatever house they entered, they were entertained with food, and wantons were supplied to sleep with them.

The reception of a Guajajára embassy has already been described on page 46 f.

The Eastern Timbira, as indicated by my experiences among the Apą'nyekra, are not particularly hospitable to civilized visitors. It is true that no tribe will deny a transient a night's lodging. Usually one of the chiefs, or often enough some other resident, will allot the traveler a place in his wife's or mother's dwelling, except possibly among the Apą'nyekra, where I noticed a dilapidated shed for strangers. However, food is provided only for an old acquaintance who has extended hospitality to the Indians; whether other strangers go hungry, is nobody's concern. If the traveler makes an impression of wealth, he is brought some trifling "gift"—a mere overture for unremitting mendicancy. Chiefs, however, are not supposed to beg in the way of the Apą'nyekra chief described above. I have never heard of a guest being robbed by his immediate hosts, but he has to be aware of inquisitive visitors from other households. I can certainly not vouch with the same enthusiasm as Snethlage for the honesty and trustworthiness of the Rąmkõ'kamekra.[580]

Law

Property.—Contrary to Apinayé custom,[581] among the Eastern Timbira, the land belongs to the tribe, not to the village community. This difference probably results from the far lesser stability of the Eastern Timbira communities. A few years before my visit to the Pųkôbye the aldea of Morro do Chapeu had split into two settlements, São Felix and Recurso, but the land remained undivided; and similar developments occurred among the Krahõ'.

[580] Snethlage, Nordostbras. Ind., 115; Reise, 469.

[581] Nimuendajú, The Apinayé, 11.